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FOR THE GOSPEL MESSENGER.

PINCKNEY LECTURE ON THE GOODNESS OF GOD.

Delivered in St. Philip's Church, June 24th, 1838.

Behold therefore the goodness and severity of God! On them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." *Rom. xi. 22.*

This sentence forms part of an argument in which the Apostle defends the conduct of God with respect to the Israelites, who, in consequence of their unbelief, were supplanted by the Gentiles in the church. He compares the Church to an olive tree, of which the Jews were the natural branches, but were excised on account of their perverseness, that the heathen might be grafted in. This vindication of the divine character, as applied to a specific case, we wish to transfer to an exhibition and defence of the Goodness of God, in general, as manifested to all his rational creatures. Our essay on the topic announced will constitute the second of those semi-annual Lectures appointed to be delivered perpetually in this Church, by an honourable citizen of our commonwealth, and a worthy communicant of our congregation—the late Chief Justice Pinckney:—a man who delighted to render honor to his God, as well as to instil virtuous sentiments into the minds of his descendants and fellow-citizens. We are happy, on the return of such an occasion, to refresh your minds with remembrances of the pious dead; and, if it may be, by such acts to make still more sacred these hallowed courts, soon to be consecrated forever to holy uses, in the effort to hold forth to your imitation the worthy example of a patriot christian, and to vindicate from the aspersions of infidelity the name of our ever blessed and glorious Creator.

The Goodness of God in its comprehensive sense involves the perfect holiness of the divine essence, when viewed by itself, as well as the disposition to impart to all creatures the highest degree of happiness of which they are susceptible:—the exhibition of forbearance to the rebellious, of mercy to the penitent, and of efforts to sway all to conformity with himself by acts of love.

The benevolence of the Deity might be shown from a consideration of the laws which reign in the material world; from the structure of the planetary system, the revolutions of the earth, the influences of the light, the air, the dew, upon the life, beauty and welfare

of animated nature. Against all these things sceptics have from earliest times endeavoured to raise objections; and from them to prove that the evils in nature so far surpassed the good as to show, either that all things came into their present relations by a blind chance, or else, if they were created by a superior Power, that their author was not benevolent.* These objections have, however, been amply refuted by able and learned writers, who have shown that what are called natural evils, are really beneficial to the whole system; and that the destruction of herbivorous animals by the carnivorous, is in fact no diminution of numbers to the former class, and is a clear gain to the sum total of animal enjoyment.†

On this account, therefore, and because our former Lecture was devoted to a consideration of the spiritual world,‡ we shall in the present one confine our remarks to the same object, and ask your attention to a view of THE GOODNESS OF GOD AS SEEN IN THE CREATION AND GOVERNMENT OF MIND.||

We suppose that the Great First was from eternity supremely happy in himself, possessing all fullness and power and glory. If this supposition be correct, the mere impulse to create spiritual beings, to render them capable of a like happiness, must of itself have been an impulse of pure goodness. Because these beings could contribute nothing to the joy, the power, or the essential glory of the Supreme; therefore we can conceive of no other motive by which he could have been actuated in creating mankind, as well as those spiritual hosts who people the universe. And to show that he was ready to bestow upon them all the powers and enjoyments of which created beings are susceptible, his own word assures us that the lowest of the spiritual creation were formed in the image of God;§ and by consequence, the higher orders must make a still nearer approach to the Divine Likeness.|| And though man through transgression fell from his high estate, yet the Creator did not destroy the essence of his being, nor even deprive him of all his original brightness; but he still retains marked upon his soul many traces of the holy original.** All spiritual beings, then, even man in his present fallen state, must possess powers the same in *kind* with those of God, though as much inferior in *degree* as the finite is less than the infinite; and of consequence, they must all be susceptible of the same *kind* of joys, pleasures and pursuits. A few of these leading susceptibilities may be stated in order to set forth more clearly the evidences of the Divine Goodness. For if the original powers of mind can be shown to be in their nature eminently promotive of the happiness of their possessor, that will of itself be proof sufficient that their Author must be pre-eminently good.

*Lucret. L. ii. v. 174—7. L. v. 196—223. Bib. Repos. xi. 355.

†Cic. De. Nat. Deor. L. ii. 39. Tucker's Light of Nat. v. i. 351—63. Paley, Nat. Theol. c. 26. Buckland, Bridg. Treat. c. 13.

‡See Gosp. Mess. for January and February, 1838.

|| Tot virtutes accepimus, tot artes, ANIMUM denique, cui nihil non eodem quo intendit momemto pervium est, sideribus velociorem, quorum post multa sæcula futuros cursus antecedit. Seneca, De Beneficiis, l. ii. c. xxix.

§ Genesis i. 26, 27. ¶ Psalm viii. 5—8.

** James iii. 9. Howe, Works, p. 1122, Turtullian, De Anima, c. 41.

1. A capacity to derive pleasure from society. Many sages have supposed that this is a chief source of enjoyment in the Divine Mind, and have accordingly adduced it as an argument confirmatory of the scripture doctrine of a Trinity in the Godhead.* But whether this be correct or incorrect when applied to the Deity, as felt by men, there can be no doubt that it is a source of the highest pleasure. Occasional solitude for purposes of meditation is indeed desirable; but were that solitude rendered perpetual, it would become a source of the intensest agony. An eternity of loneliness, with no friendly voice to echo back the wail of sorrow, did sorrow exist, with no kindred heart to swell the throb of pleasurable emotion, would be an eternity the most full of dreadful anguish of any which it is possible for us to conceive. For whatever might otherwise be the joy of the soul, it would wither beneath the blight of desolation; and if harrowed up with suffering, its undying energies would be agitated within until wrought to madness, by the simple reflection that throughout the wide bounds of infinitude, there could be found no one to alleviate the pain, no one to share the distress, no one even to whom the tale of sorrow might be told. The most confirmed misanthrope, who professes to be saturated with enmity against his race, were he infallibly assured that there was no longer any one into whose ear he could pour the poison of his bitterness, would be rendered tenfold more miserable, and would range the desolate earth as a raving maniac.† And those of diviner feelings, could they ascend the path of the skies, view the beauty of nature, and the form of every star, were they encircled with all the riches of heaven itself, would quickly become wearied of their pleasures, had they no one with whom to share them, no one to whom to express a sense of their admiration and joy. The merciful Creator has not therefore placed mind in such a position. He has made instinct with life the earth, the air, the Heavens. And this adaptation of mind to commune with kindred minds, and the furnishing of the means for that purpose, is therefore a clear proof of the divine goodness. Sympathy divests sorrow of its bitterest sting and multiplies indefinitely the pleasures of those by whom it is enjoyed. And since in the spiritual as in the material world, there are different orders of being, these joys of intercourse are enhanced, in that opportunity is afforded for those of more matured experience, of higher attainments, or of greater mental illumination, to impart of their abundance to such as are more destitute of these things. In addition to the pleasures of spiritual communion here vouchsafed, these relative differences give occasion for the exercise of condescension and gratitude:—than which no feelings are more characteristic of the christian heart, none more productive of pure pleasure.—But mind is of such an ethereal and omni-present nature, that it need not in its intercourse be restricted to similar objects immediately around it. But in virtue of its higher prerogatives it can travel back along the records of the past, and hold converse with the spirits of the mighty dead: can trace the origin of mind, analyze all those phenomena which have marked the progress of its history, contemplate all its acts and develope its various modes of thought. Nor is this intercourse

* Prov. 8. 22—31. *Howe on the Trinity*, c. 21, 22.

† *Fanaticism* p. 41, 42.

confined only to what has been. Guided by the light of prophecy, it can project itself forward into the darkness of the future, view the movements and feelings of generations yet to be, and learn the final destiny of the whole human race. Thus the mind possesses a kind of eternity in reference to the possibility of its holding intercourse with all of the same character. Nay, it is even permitted to aspire to a constant communion with the adorable and uncreated One. He has called upon us to seek his fellowship, and in his abounding goodness has even offered to dwell with the humble and the pure of heart; to be unto them a Father, to pour into them the graces of his Spirit and to fill them with all the fullness of God.* And if they continue faithful to the end and overcome all their enemies in this world, he promises to them that they shall dwell with him forever, that they shall even sit with him as companions and share in the administration of the universe.† Surely the goodness of God must surpass our comprehension, else he would never have created such beings, surrounded them with such innumerable sources of enjoyment, nor have prepared them for such a destiny. For what other motive could have impelled him to this glorious work? Why create spirits at all? or determining to create them, why endow them with susceptibilities like his own? or having gifted them with such lofty spiritual endowments, when they trampled upon his authority, why not reduce them to annihilation? Or having spared them in mercy, why not leave them to the dreadful consequences of their rebellion? Or when he determined to provide a means of restoration, why admit them to communion with himself, and why promise them a participation of his happiness, his glory, his dominion? was it not goodness—goodness immeasurable, and love divine—which prompted the blessed God to perform these benevolent acts?

2. Another proof and illustration of this same attribute in the Deity, is seen in his having created mind with a capacity for performing acts of kindness towards others, and in having furnished it with a sphere for the exercise of this capacity. This is indeed but a modification of the power already brought into consideration. But it is still so rich a source of pleasure as to merit a distinct notice. Had we not possessed this susceptibility and were there no objects upon which to manifest it, the goodness of God would not have been so clearly evinced in the creation of mind. For had it been surrounded with all the spiritual treasures of earth, without the capacity to impart them, they would have only palled upon the taste, and the mind had languished in the midst of those things which now constitute its richest pleasures. Even the ocean with all its fullness, were its waters stagnant, would soon be converted into a mass of loathsome putrescence, fitted only to exhale pestilence and death. But now, its waters which are “rolling evermore,” those of the tropics mingling with the poles and washing the most distant shores, are preserved in a healthful state; and sending up its superabundant treasures to the clouds, it also diffuses health and beauty and verdure over the face of animated nature. And so with

* Isa. lvii. 15. Jno. xiv. 23. Rom. viii. 9. 1 Cor. iii. 16, 17. vi. 19. Eph. iii. 17.—19. Bib. Repos. viii. 417, 8. Nolan on the Holy Ghost, p. 368.

† 1 Cor. vi. 2, 3. Rev. i. 6. ii. 26, 27. iii. 21. v. 10.

mind. Activity is the necessary condition of its healthful existence. Be it laden with the highest gifts of Heaven, if it do not diffuse them abroad, they will all assimilate into one tainted mass, and eat away its vital power. But whilst benevolence promotes the healthy action of its powers, it also furnishes a source of the divinest joy. For being possessed of knowledge, or wisdom, or other means of good, how rich is the enjoyment of those who are impelled to go forward and impart of them to the destitute! How delightful to relieve the necessities of the poor! To pour balm into the wounded bosom—to dry the tear of suffering—to open the darkened eyes to the light of truth—to direct wandering sinners into that path which leadeth unto everlasting peace! A Howard travelling from prison to prison, from land to land, alleviating the woes of the condemned, pointing them to the Lamb who was slain from the foundation of the world,, and whose atoning blood possesses efficacy sufficient to cleanse the vilest from their sins,—or a Martyr going forth to distant Persia, with the word of life in his hand, to instruct thousands of his fellow-beings in that same way of salvation in which he was permitted to hope; were partakers of divine joys to which the noble dwelling in his palace, and pampered with the luxuries of life, must forever remain a stranger. Because the latter looks upon all things as designed only for *his own* gratification, whilst the former regards the grand fabric of creation and also that of the Church as fitted up and beautified by the Spirit of God for the *common* good of mankind, and is permitted to feel himself to be a co-worker* with the Lord in training up souls for a blessed immortality. And here we may observe, that the existence of comparative wants and imperfections among men, furnishes a sphere for the exercise of this feeling, which could not exist were all equality gifted with the same bounties. And, therefore, what is sometimes regarded as a great evil, will, on examination, be found to be productive of a greater good. The destitute it teaches to exercise the graces of humility, of endurance, and of trust in God; the more favoured, it instructs to be liberal, condescending, communicative and kind. Were there none in want either of instruction, of guidance or of aid, there would be left no room for the exercise of these virtues; and of necessity, the pleasures which flow from them, would be deducted from the sum of spiritual enjoyment. And this would also destroy one important trait, by which we are made to resemble our Divine Original. For one distinctive feature of his character, is a love to manifest kindness to all his creatures.† And the joys derived from a contemplation of the benefits bestowed upon man, are declared to be one source of the Saviour's reward for his sufferings: He shall see of the travail of his soul and be satisfied.‡ In nature then, in man, in God, the highest and best enjoyment, is derived from breaking down the barriers of selfishness, and suffering the current of benevolence to flow generously abroad and circulate far and near around.|| A view of the benefits which others may derive from its labours and sacrifices, is that which inspires a heavenly mind with the purest delight. To see the hungry whom it has fed, filled with gratitude; to behold the wanderers

* 1 Cor. vi. 1. † Psa. cxviii. 1—4. 1 Tim. ii. 4. Matt. v. 45. Luke vi. 35.

‡ Isa. liii. 11. || Hall's Works, v. 3. p. 456.

whom it has reclaimed, walking in the path of peace; to see those who were once dead in sin, through its instrumentality, made alive to an immortality of hope—this it is which resembles the finite mind to God, this it is which fills it with a joy like his!

3. Another trait of mind evincive of the Divine Goodness in its creation, is the power to discover truth. This is a lofty attribute. It is employed in analyzing and classifying the various productions of nature, in tracing appearances to their causes, and in separating crude notions from convictions founded upon correct evidence. But its highest efforts are not connected with things external; though they may have furnished the material for meditation, with them it retires inward to develope from itself those unchanging laws, which have from eternity, and to eternity shall continue to mark the conditions of all being. Here it is not conversant with mere outward forms and shadows, which soon flit away; but with abiding principles, which link themselves in a deathless existence with the mind itself—nay, powers developed out of mind, in so far as it partakes of the Divine reason,* and which constitute part of its essential being. This raises it upward to a communion with God, and shows that in these respects also, it possesses a correspondence of being with him—in those thoughts which wander through eternity, and in the ability to hold converse with imperishable truths. And how enrapturing to a noble mind, perplexed with outward shows and transient forms, sickened of the selfishness and superficial thoughtlessness of the world, to retire inward to commune with its own powers, and thus to mount upward to the Parent Mind, to dwell with him in the contemplation of principles, beautiful as truth and enduring as its own existence! How transporting to the soul is a gleam of that same light, in which the first position of mathematical science that ever loosened itself from the generalizations of an insecure experience, did for the first time reveal itself to a human intellect, in all its evidence and in all its fruitfulness! How is the mind thrilled with joy, when first favored with an intuition of that knowledge, the discovery of which caused the sage of Samos to exult with pleasure, and to sacrifice a grateful Hecatomb to the gods! And how full of quickening extacy is the soul, when presented with such visions as that which, from the contemplation of arithmetical harmony, rose to the eye of Kepler, presenting the planetary world, with all their orbits, in the order of their ranks and distances; or which appeared to the view of our Franklin, when from a knowledge of things more familiar, he first felt a conviction of the possibility of arresting the pointed lightening in its power, and of conducting it harmless to the earth!† These are pleasures of a lofty kind, far elevated above any mere sensible gratification; and they sufficiently attest the goodness of Him who made the mind susceptible of them.

But the discovery of moral truth, is to the pious man, a source of joy still superior to the investigation of the mere abstract. Because the former has a direct bearing upon the moral feelings and happiness of the soul; whereas the latter is connected only with the intellectual

* *Ratio autem nihil aliud est, quam in corpus humanum pars divini Spiritus mersa.* Seneca, Epist. lxi.

† Coleridge, *Statesman's Manual*, p. 68.

visions of the mind. Our own consciousness furnishes us with many sources of this moral pleasure. When the mind turns inward upon itself, and attempts to retrace its acts of remembrance to their earliest origin, it wanders backward and backward, but can never reach the original goal; for at the farthest point, there still remains behind a boundless tract untrodden. All distinctions of time are lost, its present views seem but a revival, or a more clear intuition of what had always dwelt in the soul.* The past is merged into the present, and the present constitutes a symbol of that which is to be. The whole of its being appears as comprehended in an ever present now,

“ For the musing see
“ Inward, and time they make eternity.”

From this concentration of all times into a present consciousness arises in the mind a sense of its connexion with the mysterious Ground of all life. Filled with strange incomprehensible wonder, it looks upon itself and the author of its being; asks, how it is? why it is? and for what it was destined? The consciousness of its derivation from God, of its immanence in Him, and the sense of its accountability to Him for all its deeds, awaken feelings to which no mere external descriptions could ever give rise. For there is the eye of Omniscience which it beholds, kind though just, ever peering into the lowest depths of thought; and where holiness is not found, flashing upon it the fires of condemnation. But where it is sincerely humble and penitent, opening new views of divine benevolence, new wonders of heavenly love, new sources of joy, new beauties in the works of the Holy One. And thence spring also more correct views of the mind, in relation to other minds; the sameness of their origin, the duties arising out of that relation, as well as the happiness reserved for all who shall at last be found united together in the bonds of a sacred brotherhood. These things thus awakened, are then happily illustrated and made sure by a perusal of the divine word, in which all moral truths are clearly written. And in this, also, we have a renewed evidence of the bountiful goodness of our Heavenly Father in respect of mind. For when through darkness it always errs, he sends his will written out so that all may read with the eye what he had first inscribed upon the heart. Hence the humble students of the Bible, whatever be their attainments in other respects and whatever their temporal condition, if they reflect upon it and upon themselves with a sincere desire to fulfill the duties there revealed to them, are the happiest of beings on this side eternity.

4. Another evidence in support of the correctness of our position, may be derived from the capacity with which the mind is furnished for endless progression in knowledge, and in assimilation to the Divine Nature. That these powers are distinctive of the finite spirit, is evident from its capability of advancement here, and from the light of revelation. It is not possible for the unfolding powers of the mind ever to attain the utmost extent of its abilities. The longer it is engaged in the pursuit of knowledge, the more yet remains to be accomplished. Every new discovery opens a thousand new vistas of science to be traversed; every

* Cic. *Tuc. Quæst.* i. 20. More, *Antidote to Atheism*, p. 17.

effort at mental discipline only strengthens the powers for greater achievements; every difficult ascent when attained, only presents a wider field of contemplation to view, and shows new regions of discovery looming up in the far distance before it. These facts show that the infinite tracts of knowledge can never be explored by a finite mind; and yet that its capacities are adapted to indefinite and continued improvement. And if these things be true of the mind here, imprisoned in a dungeon of flesh, laden with many infirmities, and seduced oftentimes by false appearances; how much more will they hold when it shall have cast off the trammels of corruption, and shall have re-awakened in the brightness of its own eternity! Then will the scales be removed from its eagle eye—then will it exult in an intellectual might unknown on earth, and range the heavenly fields of truth and light with the rapidity of thought and the certainty of intuition.

Nor is its capacity for continual progression in virtue any less clear. Every conquest over vice here, only strengthens the mental energy for subsequent victories. And it is with the design that it may be altogether freed from the dominion of sin, that God is here leading it through such fiery trials and afflictions. Here its powers are exercised, and in every conflict new strength is gained, new grace is bestowed upon the spiritual warrior. But hereafter, when this corruptible shall have put on incorruption, its advances in growth conformably to the divine image, shall be more rapid and glorious. Delivered from all inward impulses, to evil—freed from the seductions of the wicked—filled with the ardour of divine love, and communing with the redeemed who have gone before, it shall grow up into a form and beauty of holiness, unknown on earth. There too, shall it be favored with the vision beatific, and dwelling securely in the presence of God, shall grow more and more in likeness to Him. How blessed to mingle with that ransomed throng, employed in rendering homage to their rightful Lord; to behold all enlightened with the light of eternal truth, and to enjoy in perpetual peace the reconciled countenance of the Father of Spirits. Well might the holy Psalmist exclaim: Oh! how great is thy goodness, Lord, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men.*

Such are the evidences of the Divine Goodness, as seen in the Creation of mind. The susceptibilities with which it is gifted—the corresponding objects to meet these susceptibilities—its adaptation to future growth in holiness and knowledge, stand forth as conspicuous proofs of this attribute in God. It is true, indeed, that in the present state of things, we are favored with but few instances in which these evidences are clearly presented to our notice. For in regard to human intercourse, it is characterized more by enmity and bitter opposition, than by those traits which have been portrayed as characteristic of its design. Acts of kindness towards others, are but rarely found; for almost every one is intent only upon selfish ends. The high pursuit of truth is confined to the elect few. Even in lands enlightened by the light of science, the vast mass are engrossed with things of sense, and never once open

* Psa. xxxi. 19.

their eyes to those beautiful visions, which are peculiar to the spirit. And by far the larger portion of the human family are marked by barbarous rites, by gross darkness and degrading superstition. But these facts do not in the least invalidate the position, that in the creation of mind, God has manifested his distinguished goodness. Because he has made them all capable of those pleasures which have been described. In the mind of the infant savage are wrapped up the same lofty and capacious powers, as are seen developed in that of the greatest christian philosopher. If, therefore, men will not avail themselves of their privileges, if they will not act worthy of their origin and destination, but sell their birthright, as did Esau, for a mess of pottage,* surely their neglect cannot be alledged as proof against the goodness of God. And besides, in estimating this attribute as exhibited in the creation of mind, we must not restrict our view to a consideration of the human race as it is now presented to us. Among men, the most of those who attain the age of maturity, are, it is true, destitute of the pleasures described, and do not seem to be candidates for them in a world to come. But it must be remembered that the largest number of the human family die in infancy; and these even the strictest divines suppose to be heirs of everlasting life.† In addition to these, there are many who are now seeking for glory and immortality among men; and in subsequent ages, when the gospel shall have been more universally diffused, we have reason to hope that all the tribes of the earth will become submissive to the sceptre of righteousness, so that in the end, the number of the blessed from the human family will far surpass the number of the miserable. We ought, also, to take into account the probable state of spiritual beings in other spheres; but particularly those which the Bible makes known to us as resident in Heaven. God is represented as being continually surrounded by innumerable hosts of these happy beings. And here is exhibited a perfect realization of those powers and enjoyments which have already been described as discinctive of mind. No rivalry or dislike embroils the society of the pure and the blessed; but their intercourse is a means of constant delight. And though among them there are no wants to be supplied, no tears of anguish to be wiped away, no heedless wanderers to be guided into the paths of virtue, yet their benevolent feelings are not left to waste themselves in the vain desire to be a benefit to others; but they are permitted to go forth to watch over the sons of men, to restrain the wicked, to encourage the pious, and thus to minister to such as are to be the heirs of salvation.‡ Here also, they can study the wonderful works of God, and gain an insight into those sublime truths, the discovery of which is adapted to excite such joy and pleasure in the mind. And finally, whilst they here make constant progress in knowledge, they are also making continual advances in assimilation to the divine nature. With every revolving cycle of eternity, new views unfold themselves to the mental vision, new beauties in the works of God are seen, new riches of divine grace, new gifts of heavenly love are bestowed upon the blessed. And thus, freed from sin, from sorrow, from sighing and from death, they are forever arraying

* Gen. xxv. 27—34.

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† Toplady, Hist. Calv. Pref. xliii. v.

‡ Heb. i. xi9.

themselves in the more perfect beauty of holiness, dwelling with him in whose presence is fullness of joy, and at whose right hand, are pleasures forever more.*

[To be concluded in the next.]

FOR THE GOSPEL MESSENGER.

CONCLUSION OF A DISCOURSE.

Preached in the Episcopal Chapel, Edingsville, the Sunday succeeding the announcement of the disastrous loss of the Steamer Pulaski.

"Ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.—*Ep. St. James, iv. 14.*

How proper, men and brethren, are the reflections, which your preacher has this day indulged, you, methinks, will bear a willing testimony. How adapted to encourage those, who are pledged to the service of God, and who live in the constant remembrance of their duty and their privilege, to rejoice that their happiness is based on something broader, deeper, sounder than the 'changes and chances' of this vain and flitting vapour of existence,—that their security is based on a Rock, which life's waves of sorrow cannot reach, nor dash upon it their lightest spray, you, believers in Jesus, are ready to acknowledge. How sweetly every voice of heaven whispers to them—though life be the veriest vapour, you, secure in a Saviour's love, have a reality which nothing earthly, seriously can affect, and which, should the trump of heaven sound for your departure this very day, would cause the note to be soft as ever was Gabriel's salutation. It tells them,—although sealed to your perusal are the pages of to-morrow, to One, and One, who loves you, its record is luminously clear,—that although your future course is dark, beyond the strength of human eye to penetrate,—to One, and One, who bids you '*be not afraid,*' its hills and valleys, its rough places, and its plains, are all, as on a map, and clearer than to us the immediate object now before the eye. Secure in his unalterable affection, you are privileged to feel that although he tear from you, the apparent props of life,—although lover and friend, he put far from you, and your acquaintance into darkness, you are not under a harsh parent's chastisement, nor without just cause to triumph, in the severest dispensations, yea, that by them he is detaching your hearts from the attractions of this scene, and riveting them to that world, which is far beyond mutations to affect, adversity to reach, sorrows to disturb, sin or death to enter,—but which, like him, who has promised its reversion, is now, and will be, in glory, and beauty, and sinlessness, enduringly the same.

Men and brethren, would to God that I could repeat the same to every being within the ranging of this voice. Would that I could assure you, whenever a day of sorrow sets in upon you, that there are for you a peace to thrill,—a hope to cheer—a home prospective to bless with lasting consolations. Would that I could say to you, as to souls renewed by the spirit from above,—all things, be they joyous, or painfully severe, are working together for your eternal good, and when the earthly house of this tabernacle shall be levelled with the dust, the peerless splendour of an immortal morning shall burst upon your

* Psa. xvi. 11.

ravished vision. O! that I could, when called,—as soon it may be so, to mourn with you, and weep with you, have the happiness to say, Brethren, be of good comfort, the Lord, even Jesus is near, and sends me, the messenger of consolation, to your soul, and bids me tell you, that by these dispensations, in his wisdom necessary, he is leading you onward and upward, to brighter, better, eternal mansions. But, alas! O to how many, because they *will not*, am I forbidden thus to speak. O for how many—unsanctified by his spirit's grace, must the harp, which would breathe forth a song of Zion, the sweetly solemn music of forgiveness; be hung as in a strange land, high upon the mourning willow: Or if I sweep its chords, O for how many must my hand tell out a plaintive and a sorrowing strain: Ah! I am not sent to preach peace to them perversely remaining afar from Jesus. * * * O! to no soul, on which the light of the countenance of Jesus shines not, does he look with favour, while with no one, though he has long borne with him, and not for daily countless indignities, dashed him in pieces like a potter's vessel will he forever strive. No, no, He has more than once told you this, by us,—honoured to stand between the living and the dead, and not by us only, but by judgments passing through the land,—aye, and coming to our very doors. O! what louder thunder would you have to rouse you, than that deep peal, which lately broke in upon your slumbering senses,—what more scathing lightening do you want than that red fire, which has scorched and blackened the dear sanctuary of home? What heavier calamity do you ask, than this awful visitation, to assure you that your life *is* a vapour, and that to-morrow is wrapped in dread obscurity? what heavier loss to convince you that in the midst of life you are in death,—and that no longer, *must* you live pursuing the phantom pleasure, the phantom wealth, the phantom pride or honor? What harsher tempest to wake you up, and bid you, O sleepers, call upon your God?

And brethren, shall this calamity, telling as it does, the vapor thing that life is, pass by us unimproved? Shall it come, warning us, that soon, we may be, in hurry, in agony of mind, in despair, sent to render in a fearful statement? Alas! if we do, in vain, hear this, what thrills of horror shall shoot throughout our frame, when all unlooked for, God summons us to judgment. Go with me, in thought, to that ill-fated barque. We have bid our friends farewell, our homes adieu. Propelled by that which is the emblem of our life, our bird-like vessel bears us from the land, and rides us on the broad ocean's bosom, a large and happy band of voyagers. Free from the dread of any lurking danger, we have put our heads to the pillow for repose, joyous in the thought, that long ere morning pour on us its blessed light, we shall have greatly neared the destined port. So calm, so still is all around, that we have not deemed it needful to bend our knee in prayer to Him, who holds the waters in the hollow of his hand, nor from evil, and its racking fear, to ask his defence, who rules the raging sea, and stills the violence of its waves. The apprehensions common to all, when launched upon the broad surface of the deep, have so wholly ceased, that slumber with expanded wings has come over us, and we lay the images of breathing death. We dream of friends, whose courtesies some previous year,

have created in us deep respect,—or relatives, on whom, since manhood's dawn, our eyes have not reposed. We dream the invalid's dream of health, renewed, restored; the fashionist's gay dream of pleasure, that to-morrow shall be more abundant than to-day; the rich man's dream of wealth, of much goods laid up for many years; the school-boy's dream of honors, opening to him respectability and fame; the profligate's dream of dissipation, that the wine cup, and rude carousal are his enjoyment. We dream of music, anon before us are the well lit hall, and maidens gathered for the festive dance. We dream of luxury; before us are the loaded tables, and from them, are we culling the high-liver's viands. We dream of gaiety, and before us are the cards, the secret revel, and theatric show. We dream of father, mother, sisters, brothers children, and now we hold them in fond embrace. We dream, perchance of God, and we sit within his house, listless hearers of death and judgment, of heaven, and of hell. We dream of home, our summer has joyously been passed, no gloomy care has mingled in our moments, and no anxious thought, for we have had no time to think, has marred a flying hour. Our barque, we dream, once more, is speeding on her native element; and to-morrow shall return us to our friends. We dream that we are there, that the soil, so dear, bends, once more, beneath our feet; but, ah! what is that deafening peal, what mean those hurried voices, that wild alarm, that piercing shout, that wail of agony, that bitter lamentation? Why is the husband shouting for the wife, the wife for the husband, the parents for the child? Why that awful cry for rescue, that pledged surrender of every thing for life? The dream is over. That loud thunder has banished sleep. Those screams, and wailings, those groans, and supplications, those flitting forms, and hurried movements, tell us of near, and frightful death, tell us that hopeless of rescue, our grave is opened, tells us, all unready as we are, into its bosom, we must now go down, there to slumber, until the sea give up its dead, there, to see no more the face of brethren, and hear no more the language of affection, and wake no more, until the voice of heaven penetrate the caverns of the deep, and quicken us to stand before the judgment seat of Christ.

Brethren, that almost against hope, the vapor-life of some of those voyagers has been in the compassion of God, extended, is a call a louder one, than perhaps, they ever had, or will have again, demanding the surrender of themselves to his service. With a little fragment only between them, and the ocean-grave, they doubtless recognized that their preservation only lay in Him, whose power, in times of danger, men seldom are unwilling to admit, and whose mercy, then, if in no other moment, they are humble enough to crave; and they doubtless vowed, that if relieved, their lives, the monuments of wondrous mercy, should henceforth be devoted to his will. Whether this be so or not, they are no less bound to be faithful to *Him*, who sent deliverance, and they *must* be so, otherwise his mercy will be exhausted, and his sword be whetted for their eternal destruction. But in their loss, whom the deep has swallowed up, reconciled or not reconciled, as the awful day of judgment shall reveal, what a note of warning comes bounding on our ears, telling us to be ready against a sudden and unexpected summons. Even in

his, our valued friend's* melancholy fate, prepared as we have ample reason to believe he was, since his was not the superficial repentance of a dying hour, nor the questionable faith, which pressing danger flies to for support, nor the hope, feeble as a rope of sand, which the dregs of existence often furnish,—what a voice, what an awful voice, proclaiming, ‘*Ye know not what shall be on the morrow,—for what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.*’ O! were you there, where he stood, relying on *his* wisdom, whose ways he could not fathom, confiding in *his* goodness, who never willingly afflicts—and ready to depart, as it was his Master's will, would you not, even with his security, for the pledge of life, have willingly given all that industry or inheritance had made you own? Aye, for a certain foot-hold on the distant shore, would you not have vowed the abandonment of your besetting sin, be it the craving appetite for wealth, the daily search for pleasure, the indulgence of passion, pride or vanity, so binding you with iron fetters, to the world? “Skin for skin, yea, all that a man hath, will he give for his life,” and if so, should you do less for the life of your immortal soul? Should you not hurl away, and trample under feet,—if your life *is* a vapor, and if you *know not* what shall be on the morrow, that which makes you the enemy of God—that, which if it remain with you, when launched forth on the ocean of eternity, will drag you down to the depths of hell? Brethren, though the busy, leaping waters tell not of death at hand, painfully unwise are you in trusting to some future time to gain you, what even to morrow may be unable to procure. A morning's sun rose lately on a band of happy beings, some of whom, night's sable curtains gathered round in gloominess and death. There were those among them, as little expecting death as you yourselves, there were those among them as little prepared for death, as almost all of you. And yet though they looked not for it, it came, and though they were unprepared, it did not tarry.

“He that hath ears to hear, let him hear.”

FOR THE GOSPEL MESSENGER.

THE GREAT CAUSE.

When the Arabian Abdallah, had perused the word of God, which providentially was placed in his hands while he was travelling; struck with the divine impress which it bore, and influenced by the grace of the Holy Spirit, the zealous Mussleman became the devoted Christian; and delivered up to martyrdom by his dearest friend, he suffered insult, ignominy and torture, for the sake of that Jesus whom he “*could not deny*;” “and when he bowed his head to receive the blow of death, all Bochara seemed to say, ‘what new thing is this?’” But that inexorable friend, was too much affected by the constancy of the noble Abdallah; and too much wrung by the anguish of remorse, to allow the circumstance thus to remain upon the tablet of memory; he also investigated that faith, which could inspire fortitude even to death; and the learned Sabat relinquished honors, wealth and rank,—a humble

* Rev. James Murray, of the Presbyterian Church, Edisto.

penitent before the cross of the merciful and all-powerful Jesus. Thus far, this interesting narrative is sufficiently extraordinary, and illustrative of the force, beauty, and power of the gospel; but our admiration is proportionably increased, when we see the converted Sabat relinquishing his family, and all secular employment, in order to aid in dispensing that glorious light, (which had broken "like a flood" upon his soul,) among the benighted Heathen. His life was devoted to the work of translating the scriptures; and his first composition after this noble labor was commenced, was an appeal to his countrymen, entitled, "Happy News for Arabia." And this new laborer in the *great cause* of spreading the gospel among the heathen, should shame us Christians of light and knowledge, and inspire us with an emulative zeal to extend the kingdom of Christ upon earth. But in what manner shall our resources be applied, in order to effect the greatest good? The Heathen themselves answer us—"give us the Gospel." It is the Gospel, and not preachers, which at present they need. The difficulty of missionaries obtaining access to the Heathen as preachers of Jesus, has been experienced: and while time, strength, and funds are wasted in the fruitless attempt, our people are crying for the waters of life. But devote the same amounts thus expended, to obtaining translations of the Gospel into the Oriental languages; let Hindostan be the salient point, whence these precious tidings of salvation shall issue, let competent Oriental Christians be engaged in the work, and soon will every tongue and nation possess a Bible of its own,—every province will possess the scriptures accommodated to its own dialective peculiarities. The gospel could thus be introduced into China, that strong hold of the Evil One, furtively at first, it is true; but "a little leaven leaveneth the whole lump," and the rays of the Son of Righteousness would soon penetrate the moral darkness of that ancient land, which has hitherto baffled all the efforts of devotion and zeal. This is practicable; Buchanan in his "Christian Researches in Asia," (from which delightful book, the preceding account of the two Arabians is gathered,) mentions the fact of the gospel of St. Matthew in Chinese, having been introduced into the Empire, from India. The example of Sabat is worthy all commendation, and the translation of the Scriptures, or even of a single gospel, into the vernacular of any of the Heathen nations, would be of more real and effective service in spreading the tidings of Christ, and would be a more glorious work, than all the present unsuccessful attempts to preach the doctrines of the cross among them. I do not seek to disparage foreign missions—God forbid! But they may be thus advanced and aided, while the valuable service of many who fruitlessly expend life in acquiring the language of those, among whom they are sent, and in vain efforts to teach them Christ, would be devoted at home to bringing the darkened to a knowledge of light. Have we assisted Britain in this most effective means of advancing the *great cause*, translations of the scriptures into the oriental language? We possess no preparation for such a work. We send out Missionaries, who can not penetrate the country, or dispel the prejudices of the Heathen;—we neglect sending that, which in a thousand ways could do both, the word of God, in their own tongue. We distribute the Bible among our own people, as the

surest means, with God's blessing, of leading them to the fountain of salvation; and experience proves, that generally, the Heathen want only the history and doctrine of Jesus the Saviour, in their own hands, within the scope of their own intellects, in order to turn them to a knowledge of the truth. Let many Sabats carry on the great work; and soon there will arise unnumbered Abdallahs. But these things cannot be done without funds; and funds cannot be obtained without the generous aid of the Churches. Reflect for a moment, upon the state of the world, when every people will have the Bible; and all nations, tongues, and languages shall be united beneath the banner of christianity—when the swarthy African, and the varied nations of Asia, shall read the words of life, each one in his appropriate tongue. It is a grand idea; and presents to our minds the magnificent contemplation of the world as a Christian temple.* Reflect upon the sublime idea, of a planet whose remotest corner is illuminated with the light of the gospel, rolling its majestic course through the regions of space, while from its surface ascends in mighty unison, the tribute of prayer and praise to the Great Redeemer, a harmony more grand than the famed music of the spheres. To aid in the accomplishment of *such a work*, who that boasts the name of Christ, will not cheerfully and zealously strive? Need the *great cause* of Missions, be farther pleaded with enlightened christians?

J. W. M.

FOR THE GOSPEL MESSENGER.

WARDENS AND VESTRYMEN.

In the Gospel Messenger for last June, p. 124, is a paragraph headed, *Wardens and Vestrymen*, which I do not think altogether correct. Wardens and Vestrymen, constitute a Vestry; and the room, where they are supposed to meet to do business, is accordingly termed *the Vestry-room*. The Wardens in former times, were esteemed the principal members of the Vestry; and the Vestrymen were looked upon as assistants to them. The Wardens were jointly chosen by the Rector and his congregation, if they could agree; otherwise the Rector chose one, and his Parishioners the other. From this circumstance, the eldest Warden was called *the Minister's Warden*, and the youngest, *the People's Warden*. The Vestrymen were left altogether to the choice of the congregation. The Minister's Warden acted in behalf of the Rector, in all matters of a temporal nature; especially those that concerned himself; and the People's Warden acted in behalf of the Parishioners. The Rector was the chairman of the Vestry, for he was looked upon as a member of it *ex-officio*, in all business of a spiritual nature; but in

* Our Correspondent cannot mean, that the possession of the Bible alone, without the ministry, would be sufficient to rear "a Christian Temple." We understand him to advocate the distribution of the Bible, in the languages of the Heathen, as the *incipient* measure, and take it for granted that he duly estimates the necessity of ministers, for the effectual planting of the gospel, although he may not be willing to adopt entirely the sentiment which we now quote. "If Bibles and Tracts are sent forth, while teachers and preachers are wanting, it is in the figure of Hall, throwing sickles into the field of grain, with no man to wield them."—AN EDITOR.

matters that concerned himself and merely temporal, he withdrew from the chair, and left it to his Warden. If neither the Rector nor his Wardens were present, no business could be transacted. Formerly, Vestrymen were called *Sidesmen*, as being placed along side the Wardens, in order to assist them in matters of importance and difficulty.

In the paragraph alluded to, there is a distinction drawn which I never heard before; namely, "Wardens are the ecclesiastical; Vestrymen, the civil officers of an ecclesiastical Society; the former are supposed to represent the whole body of communicants attached to the ecclesiastical society of a Parish." From the above definition, the writer says, *Wardens must therefore be communicants*: and so should the Vestrymen be, (that is, baptized) for the heathen have no business to act in church matters, either of a spiritual or of a temporal nature. All persons regularly baptized, whether old or young, unless they are excommunicated by the proper ecclesiastical authority, are communicants. It is not the partaking of the Lord's supper, that makes us the members of Christ's Church: no, it is baptism that lets us into it, and the Lord's Supper is only a privilege of it. When I set down to my neighbour's table, to eat with the family, that does not let me into his house: no, I entered it by the door, and the meal I enjoy by his kindness, is no more than the privilege of the house, and my participation of that privilege for the future, depends upon my observing the rules of the family. But though my neighbour brings me into his house by the door, and provides a good meal for me, yet it depends upon myself whether I will sit down at his table, and partake of the comfort of it, or whether I will abstain from it. I think, however, that it is improper for any man to act either as a Warden or a Vestryman, who is not an actual communicant, for they ought to set an example to the rest of the congregation. It is the duty of the Warden to attend to the temporal concerns of the church. They ought to provide the elements of bread and wine for the Lord's Supper, and bring them to the priest, that he may place them upon the altar or table. They are to see to the edifice, which we term *Church*, whether it is in decent order, and to the behaviour of the congregation when present. And when any members of it, is negligent in attending upon public worship, it is their duty to inquire into the reason of it, and to endeavour to prevail on their brethren not to omit it.

SENEX.

FOR THE GOSPEL MESSENGER.

VARIANA. No. 9.

The precept, 2 Cor. vi. 14. "Be ye not unequally yoked together with unbelievers," plainly refers to that command, Deut. xxii. 10. "Thou shalt not plough with an Ox or an Ass together," as the heathen did, "who thought their fields would be more fruitful, according to the direction of their gods, if they were thus placed." The moral of the injunction is, the righteous ought to avoid too intimate fellowship with the ungodly.

The observer of the dealings of *prudence* with men, can scarcely fail

Providence

to have noticed, that they are often punished in such a way, as to remind them of their *particular* sins. In scripture, we have many examples of such penalties corresponding with the offences, and hence Miamonides remarks, Amalek coming out against Israel *with the sword*, God commanded their memory to be *blotted out*, the Ammorites being only *barely* covetous, the Israelites were commanded to show no love to them.

The mutuality of the covenant, between God and man, is remarkably illustrated in the following way: for as men ratified their covenants, by passing between the parts of the sacrificial offering, which was divided in the midst; so a burning lamp, the emblem of the divine presence, "passed between these pieces," of Abraham's sacrifice. Gen. xv. 17.

The contracting for an infant in baptism, has been objected to, but the common sense of mankind, has always allowed of one person contracting for another for his benefit. Thus as it has been well observed "perpetual leagues are sometimes made for whole nations, *for whom some contract* in the name and place of all the rest, and bind not only themselves but their successors. And thus Kings give fiefs to their subjects upon conditions which their families are bound to perform in after ages, *or else lose the benefit of them.*" See the divine direction to the same effect, Deut. xxix. 14, 15.

The precept, "Write ye this song," Deut. xxxi. 19., say the Jews, is spoken to *all the people*, and the meaning is, "write ye this law, wherein is this song." Hence they make it one of their affirmative precepts for every Israelite to write out the whole law with his own hand. And if a man's parents had left him a copy, yet he was bound to write one himself, or if he could not write, to procure one to be written for him.

Death is compared to sleep both in the Old Testament (Deut. xxxi. 16.) and in the New. Two reasons are given—it is a *soft* expression to diminish that fear of death, which we are told holds the unbeliever in bondage, and it teaches that death is temporary, or that men will rise again. *Sinners under the Gospel*, are the greatest of sinners, and therefore have at least as strong a claim on our sympathy and missionary efforts as those who have sinned less. "Jeshurun waxed fat and kicked, then he forsook God, and lightly esteemed the rock of his salvation." (Deut. xxxii. 15.) Here is a progress in sin, and the *climax* is rejecting the appointed Saviour.

It was a strange fancy of some of the Jews, that the song of Moses is a compendium of his whole law, and more, that it contains in it the names of all the men in the world, and that the versicle in which the name is, tells what fortune the person shall have.

The latin word *promittere*, means to stretch forth the hand, and it came to signify, to promise, because anciently persons about to make a solemn promise stretched forth or lifted up the hand. Virgil, in *Aeneid* xii, has it "*tendit que ad sidera dextram,*" and in Gen. xiv. 21, Abraham says, "I have lifted up my hand—that I will not take" &c. Doubtless hence came the custom in our courts on taking an oath to lift up the right hand.

The honor of being teachers, put upon the Levites, (Deut. xvii. 9, 10.) is attributed to their impartiality in punishing without exception all the worshippers of the golden calf, (Exodus xxxii. 26,) and as some say, to Phinehas' zeal mentioned Numbers xxv. 11. The Levites were so upright, as to take no notice of their dearest relations in judgment, referred to Deut. xxxii. 9, therefore in verse 10. "*They* shall teach Jacob "*thy judgments, and Israel thy law.*"

"The laying on of hands" is called a "rite of prayer," for says Outram, though no words of prayer be mentioned, yet the very laying on of hands denotes it.

The *scarlet* thread or line wherewith Rahab let down the Hebrew spies, and thus saved their lives, was to remain in the window, as a token that *that* was the house to be preserved. (Joshua ii. 15 and 18.) Gazæus compares this *scarlet* line with the blood which Moses ordered to be struck upon the side posts of the doors as a token the residents should be preserved. The passage of the Israelites through the *red* sea, perhaps has reference also to the atoning blood of our Redeemer.

Rahab's house, (Joshua ii. 19.) was an ark of safety to all within it, "an emblem (says Patrick,) of our safety and salvation by continuing constantly in the church, in faith and holiness—and especially was her house a fit figure of the *Church of the Gentiles*, for she and her family were converts from among the Gentiles to the true religion.

Patrick takes it for granted, that a number of the Egyptians were so moved by the miracles they had seen wrought by Moses and Aaron, that they went out with the Israelites, and were circumcised with those at Gilgal. The holy men above named, were the agents in converting Gentiles even at this early date.

The case of Jephtha and his daughter, is perhaps the most perplexing in divine revelations. If, as some have said, the particle "and," might be properly translated "or," the difficulty would be lessened, for the vow would then, says Kimchi, be thus, "Whatsoever cometh forth, to meet me, shall be consecrated to the Lord, if it be not fit for a burnt offering; *OR*, it shall be offered for a burnt offering if it be fit for it." And accordingly Kimchi explains, "he did with her, according to his vow," thus, "he made her an house, and brought her into it, and there left her secluded from the company of all men, and from all secular affairs." And let it not be said, this is an argument in favor of a convent, it only shows that *Jephtha* favored such an institution. There was no power, remarks Patrick, granted to parents, by the Hebrew law to shut up their children, and separate them from all society with men.

The meaning of the word "Shibboleth," (Judges xii. 6.) is "Let me pass over the water." The Ephraimite therefore perhaps, was not aware that he was called to a test, but it was as if he was told to make the request, for permission to pass over Jordan, and by the manner in which he pronounced the petition to do so, the Israelites discovered whether he was telling the truth or not, as to his being of another tribe than *that* of Ephraim.

Patrick quaintly remarks, that Samson's wife made him *very* uneasy

by her importunity, which he could not resist, though he had conquered the lion. On the occasion of his marriage, and so on many other occasions, there was a large party for feasting and social enjoyment and of such feasts not one word of censure is expressed in the Holy Scriptures. Of course they may be abused, but they may not be. They are not "mala per se." Job said, after the days of his Sons feasting, "*it may be they have sinned.*"

NOTICES OF NEW PUBLICATIONS.

The Atonement—a charge to the Clergy of the Protestant Episcopal Church in Pennsylvania. by their Bishop, 1838.—The object of this charge, is to show the defects of an erroneous theory, and to propound a better explanation, of the atoning sacrifice of Christ. The erroneous theory and its refutation are thus summed up. "We are told that the blood of Christ, bought off from the curse those only who will attain final bliss, and that those who are not saved, could not have been included in the ransom; and it often is further alledged, that the stipulated price being paid, all for whom it was paid must unconditionally and infallibly be saved. Another very different doctrine rests on the same theory; that Christ purchased heaven for all men, and therefore that all will certainly obtain everlasting happiness* The theory common to these two conflicting doctrines, presumes that a certain amount of debt is due from the sinner, and is demanded by the JUSTICE of God, and that when Christ pays that debt, the sinner for whom it is paid is no longer the debtor of Heaven; these exonerated sinners being regarded in the one case as the elect only, in the other as all mankind. This theory is readily comprehended, for it presumes the work of Christ to resemble a common business of life; and because of its easy comprehension, it pervades, not only those classes of the Christian community who maintain one or other of the doctrines adverted to, but other classes likewise who admit neither of them. Its clearness however, is no sufficient recommendation, if it be contrary to truth. And that it is untrue, may be seen at a glance: for it allows no proper forgiveness; the whole debt is paid by the Saviour, every thing is discharged, nothing is remitted." The theory vindicated in the charge is this: "Let me introduce, the better theory, which addresses the atoning sacrifice to the HOLINESS of God, meaning thereby his absolute purity, his entire separation from sin, and abhorrence of sin. This view is not immediately so clear as the former one, because it does not present so perfect an analogy with any transaction in this lower world. Sin does not resemble a pecuniary debt, which may be discharged by a substitute: when it takes that name, its punishment, like that of a criminal offence, is a debt which the individual himself must pay; or else, he must be forgiven, and the debt never be paid. Forgiveness therefore, not payment, is to be procured by the atonement. And as the holiness of God is the final obstacle to the remission of sin, to that attribute, it is but natural to presume the blood of Christ to be rendered. The pardon of sin being made consis-

* This is what Huntington calls "Calvinism improved," the title of his posthumous work, advocating Universalism—*Reviewer's Note.*

tent with the holiness of God, all men may be forgiven; but he is not obliged to forgive, as he would be were his justice fully satisfied; conditions may be imposed. Justice being satisfied, there is no option, in the nature of things, concerning the release of the debtor; but holiness being vindicated, an option in the matter is left, to be exercised as the wisdom and benevolence of God shall dictate. And thus we are enabled to say, without any latent contradiction whatever between the two propositions,—that Christ tasted death for every individual man,—while yet many for whom Christ died will be destroyed, punished everlastingly.” * * * “I repeat however, that had the word justice been allowed to retain its large meaning, and not been restricted to the popular sense, there would be no necessity for this distinction, and none of course for such a discussion as I have now brought before my Rev. brethren. And as words are of comparatively small amount, when the truth they are to convey is duly understood and secured, I object not to the use of the word Justice, instead of Holiness, in stating what I regard as the sound doctrine of the atonement; provided there be no narrowing of the full signification of that word, whether by definition, or by modes of illustration which imply its limited sense. For myself, I prefer the phraseology I have here employed. But others are as free to decline its use, as they are to withhold their approbation from the theory I have submitted, or to modify it, as their own deliberate judgments may deem proper.” * “I am indebted to Archbishop Magee, for the following extract from Dr. S. Clarke: (p. 115.) “the death of Christ was necessary to make the pardon of sin reconcilable, not perhaps absolutely with *strict justice*, (for we cannot presume to say, that God might not, consistently with mere *justice*, have remitted as much of his own right as he pleased)—but . . . to make the pardon of sin consistent with the wisdom of God, in his government of the world; and to be a proper *attestation* of his irreconcilable *hatred against all unrighteousness*.” No sentiments in this charge please us better than the following,—“To assert the doctrine in the mere language of scripture, is the limit beyond which we ought not to venture: and no one respects more than I do, the lowly piety which carries out this principle, and really superadds no theory whatever.” * “To carry out a theory of the atonement to minute reasonings, as part of the doctrine, is wrong; and to this cause may probably be ascribed, the interweaving of so much error with that which addresses it to the justice of God. For, had the idea of a *debt*, and that of the *penalty*, or of a penalty, discharged by the divine Substitute, been avoided, justice would have retained its broad sense; and so the theory might have escaped the dilemma of leading to either universal salvation or limited redemption. On this account, the author has endeavoured to keep his Charge clear of a similar fault; going no farther with his theory, than to presume the atonement to be addressed to some attribute of God, selecting that of holiness, and regarding the sacrifice as vindicating that attribute in conceding pardon to the sinner.”

The subject of *conditions*, under the Gospel is often misunderstood, if not misrepresented, and the following remarks are admirable; “A perfect illustration is found in certain miraculous cures. Miracles are the work of God alone; the cures were the work of God alone; yet

sometimes conditions on the part of man were required. Naaman is told to wash in Jordan; while he refused, he remained a leper; when he obeyed, he became clean; here was a condition, and an essential one; but neither he nor any person ever thought of detracting from the exclusive glory of God, by ascribing the cure in any sense or degree to his performance of that condition, essential as it was. The blind man whose eyes Jesus anointed with clay, is desired to go and wash in the pool of Siloam; he did so, and received sight; here was a condition, and it was performed; yet no one sees in it the least derogation from the exclusive agency and honor of Jesus, in effecting the cure. So with the ten lepers, sent to the priests. So with those who received miraculous favours, "according to their faith:" their faith was a condition, and "according" to the existing fulfilment of this condition was the benefit they received; while yet the miracle is not ascribed to their faith, but only to the divine power of Christ. To affirm, therefore, that God's blessings are contingent on our performance of conditions, does *not* involve the supposition that that performance is the cause or any part of the price of the blessings granted, or diminishes in the least the freedom of the grant. Earthly favours as well as heavenly, miraculous as well as ordinary, were obtained for men by Christ; this is sound doctrine; still the examples quoted prove that the favours are not given in our possession till we do what is required of us.

Similar, though more impressive, is the instruction afforded in the case of the brazen serpent. Fiery serpents wounded the Israelites mortally; and Satan has wounded mortally our souls. God lifted up the brazen serpent as a certain cure; and Christ is lifted up for the healing of our inner man. In both cases, it is God's act of curing, not man's; God's exclusively, not man's in any sense or in any degree; the Israelites could do nothing for themselves which had healing power or a healing tendency; neither can we. In both cases the cure is free; all Israel were sinners, none deserved mercy; and such is our state likewise. Yet in both cases, conditions are required and made indispensable; the Israelites must "look" at the brazen serpent, or they die; and we must look to Christ lifted up, with a lively and fruitful faith, or we die the second death. Here then is a free gift, yet with an indispensable condition. Here is an indispensable condition, yet no merit in performing it. Here is something done by man, and done to purpose, so that without it the blessing would have been lost; yet no disparagement of the exclusive glory of God in effecting and in granting that blessing.

Farther illustration may be drawn from human affairs. Thus:—A monarch gives an estate to a subject as a mere favor, yet on the condition of his doing homage and bearing true allegiance. This is a free gift; for the things required did not procure the estate, though they are essential to getting possession of it and retaining it; neither are they in any sense a payment for it. And faith and repentance, which are our homage and allegiance to Christ, and the conditions of our salvation through him, procure it not and are in no sense a payment for it, though requisite to make it actually ours. Conditional as are the grants in both cases, they yet are perfectly free. Thus, again:—A man who has

made a fortune of his own, bequeathes it to some poor prodigal on the condition of his reforming. Here is a free gift; for the heir did not amass one cent of it, nor is his reformation a valuable consideration to the giver. Yet it is an indispensable consideration or condition. So is the reformation of the sinner an indispensable condition of his becoming the heir (in possession) of what Christ has gained; but after all, we say, with scripture, "Is it any pleasure [valuable consideration] to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?" "If thou be righteous, what givest thou him? or what receiveth he of thine hand?" In the Gospel Messenger, for May 1827, page 87, will be seen something on this same topic.

In corroboration of a main position of this charge that the Holy Scriptures often use the word justice, in a general sense, or as synonymous with holiness, we add, to those in the charge these authorities; Psalm lxxxix. 14, for justice and judgment, as in the common version, the prayer-book translation has it, "Righteousness and Equity."—Cruden, (and it is not the least excellence of his most useful concordance, that it with good discrimination, gives the various significations of the principal words in the Bible) says "Justice is, first, that essential perfection in God, whereby he is infinitely righteous and just, both in himself and in all his proceedings with his creatures."—Psa. lxxxix. 14, or secondly, that political virtue which renders to every man his due, and is distributive, which concerns princes, magistrates, &c. Job xxix, 14, or commutative, which concerns all persons in their intercourse one with another, Gen. xviii. 19. and on 1 John i. 9, "he is *just*," one who "is exceeding *faithful*, keeping his word and promise."

Poole in his "Synopsis Criticorum," assigns four senses to the word justice, in scripture. 1, The universal rectitude and sanctity of God. 2. The equity of his judgments. 3. His truth. 4. His goodness and mercy.—"Jesus Christ by whom now we have received the atonement:" (Rom. v. 11.) "He is the propitiation for the sins of the whole world," 1 John ii. 2. "Christ *died* for our sins," (1 Cor. xv, 3.) "Christ *suffered* for our sins." (1 Peter iii. 18.) These texts *plainly* teach, that the atonement is by Christ, *for* all; *through* his death, and sufferings. "The Church of God—he hath purchased with his own blood, (Acts xx. 28.) Ye are bought with a price, (1 Cor. vi. 20.) Christ hath redeemed us from the curse of the law, (Gal. iii. 13.) Christ Jesus—gave himself a ransom for all." (1 Tim. i. 6.) Here we have room for the questions. Are Christ's death and passion the purchase money—the price—the equivalent for redemption—the ransom in a *strict* sense, so that the subjects of his mercy are unconditionally delivered from the eternal penalty of sin; or, are they the ransom, in the latitude often given to figures of speech, that is, what resembles a ransom in important particulars. For example, the decimated one, in a broad sense, may be called a ransom for the nine who are acquitted, but not in the strictest sense, for he has not so paid their debt to the justice of their civil or military ruler, as that they may claim a free and full pardon at his hands. *They* are pardoned on certain conditions, perhaps required to suffer some lesser punishment, and the danger of the highest may still be suspended over, and will fall upon them, the moment they depart

from the condition of their acquittal, as for instance, exile. Now, may not the ransom, by our Lord Jesus Christ, be of this nature, not an acquittal from the claims of duty, except on conditions, so that the advantage of the redemption cannot be secured, nor the final penalty of sin avoided, without due circumspection on the part of him who in a general, a broad sense, is said to be ransomed, not in the sense which has an eye to distributive justice, as if the debt had been duly paid—and the substitute was strictly such,—“God is just to forgive us our sins,” 1 John, i. 9. does this mean just in the strict, the distributive sense, so that he cannot but forgive the sins for which was shed the blood of Christ; or does it mean just in the general sense, synonymous with righteousness or holiness, in virtue of which attribute, he will, as he has promised, forgive for Christ's sake, those who confess their sins, and are penitent and believing? Although it should be said that Christ *satisfied* the divine justice, does it follow that he did so, without conditions? May I not pay a debt for another with the understanding, that my payment will be of no advantage to him, that he will be regarded as still owing the debt, unless he endeavours to avoid future debts, and constantly regards me as his benefactor? In a popular sense, not with the precision of the exact science, surely our Lord Jesus Christ may be said to have satisfied the claims of divine justice for all men, on the conditions of repentance, and faith in Him.

The Pastor's Letter to a Candidate for Confirmation, by the Right Rev. Charles P. McIlvaine, Bishop of the Protestant Episcopal Church in the Diocese of Ohio, 1838.—Little can be said on the subject of confirmation, which is not included in the pamphlet before us. It vindicates the ordinance as “scriptural,” sets forth the concessions in its favor by members of those christian denominations which have not adopted it, and in particular a remarkable one in a report made a few years ago, to the “General Assembly of the Presbyterian Church” in the United States, and very properly and interestingly insists on candidates examining themselves, that they may approach the ordinance with right views and temper; with a true repentance and a vital faith. To prevent being misunderstood however, it appears to us some of the remarks need a modification—for example, the baptismal renunciation ~~which~~ is here said to embrace “whatever is included in conformity to the world, in being of the world.”—But the renunciation is, not of the world, like *that* of the anchorite, or the nun, but of its “vain pomp and glory,” (that is, “poms and vanity,” as the catechism expresses it) and of “its covetous desires.”—Neither is the flesh renounced, but only its “*sinful* desires.”

Adverting to the example of Peter and John, in the case of the Samaritan converts, (Acts viii.) it is said “If this were the only, or the strongest authority for the continuance in the church, of the ordinance under consideration, *little could be inferred as to present duty.*” Now we are inclined to think that, even without the *precept*, (Heb. vi. 2.) there would be a sufficient ground for confirmation in the apostolic *example* above referred to. “Cyprian traces, (as this pamphlet tells us) the origin of confirmation, to the imposition of hands by the Apostles,” and

in one of the prayers in our office, it is *so* expressly affirmed, "upon whom after the example of thy holy Apostles, we have now laid our hands."

We have been accustomed to regard confirmation as "a means of grace," on the authority of Acts viii. 17, and xix. 6, and of that expression in the office, confirmation is ministered to the "*more edifying*, of such as shall receive it," and therefore we cannot assent to the remark, "it is not intended to signify any grace residing in, or communicated to the person confirmed. It is only a gesture, signifying that he is set apart for God, and made a special subject of prayer."

It is undoubtedly the duty of the confirmant to "give up (as here he is taught) all *vain* amusements, and all *sinful* conformity to the world." But it is another matter to give up "all worldly conformity," as he is taught in another page, for this would require him to adopt the notions of some sectaries as to peculiar dress; mode of life, phraseology, &c. Why does the Quaker wear a broad brim, and a drab coat, and the Dunker an unshorn beard? Because they regard it their duty to shun *all* conformity to the world.

"*Say what you mean, or, the two Milliners*,"—*A Tract, by a Lady of this City, 1838.*—The fault here exposed and remonstrated with, is so common, that the disappointment by the employed, whether male or female, in fabrics of coarser or finer texture, is almost proverbial. The advantages of fulfilling one's promises, (whether they relate to more or less important concerns,) as well in a temporal, as a spiritual point of view, are well set forth in this tract, and we hope it will be generally circulated and read, and succeed in recommending the too much neglected cause of honesty and veracity, and persuade both the employer and the employed, always to say what they mean, and to do as they have said—this one to do the work in the manner and at the time promised; and that one to give a fair price, and to pay promptly.

SELECTIONS.

THE THEATRE IN THE OLD TIME.

Extract from "Hill and Valley," by C. Sinclair.

This city, (Chester,) was famous for its sacred dramas, in those good times formerly when plays were written, like Mrs. Hannah More's, to afford instruction in history and religion, without becoming also the vehicles of immorality and vice. Performances of this kind used then to be publicly announced from the pulpit; they took place in churches by daylight, when monks and boys acted the characters, and Pope Clement the VI., granted one thousand year's indulgence to those pious persons who attended the series of solemn mysteries at Chester. In Dr. Lee's evidence before the House of Commons, respecting the observance of Sunday, it is mentioned that, till some time after the death of John Knox, sacred comedies were performed on the Lord's Day between the services, in many parts of Scotland, under sanction of the church courts, and that they were carefully revised by the clergyman of the parish.

One of these was named "The Forlorn Son," and exemplified the Prodigal's whole history; another represented the "Fall of Lucifer;" and a third, "The Deluge." If our pious forefathers sought such a tendency to do good, how astonished they would have been at the degraded state of theatrical exhibitions in London now, but their own entertainments were liable to the same strong objections, which apply to oratorios, alluding as they did, to subjects too awful and too solemn for any place not consecrated to the one great purpose of sacred worship.

Who could sit at a theatre to hear songs, however beautiful, which described the sufferings or death of their dearest friends and nearest relatives! yet He, whose agonies and sorrows are brought to mind in such a scene, was more than a brother to every Christian; and none whose hearts are penetrated with gratitude and veneration could easily remain satisfied while the subject of their deepest emotions was thus alluded to. Others who know not yet what it is to mourn in secret over their own share in the afflictions of Him who was "despised and rejected of men," may find their feelings roused for a moment, but it will only be by a temporary, though pleasing enthusiasm, while

content to hear,
Oh! wonderful effect of music's charms!
Messiah's eulogy for Handel's sake.

EDUCATION.

In a debate in the French Chamber of Deputies last spring, the poet, and traveller, Lamartine, opposing the idea that education should look only to what is productive in a *temporal view*, concluded his speech as follows:—

The soul, the intelligence is the harmony of all our moral faculties,—that harmony wherein reside conscience and genius,—*conscience and genius*, the only objects which your educational system forgets. But as to this conscience and genius, what produces them? What develops them? Is it *calcul*? Is it mathematics, the only science which feels not, thinks not, reasons not? No. It is those *moral studies*, which you would banish into exile among the inutilities. What then will be the result? You will have a nation of admirable workers, fit to make bridges and rail-roads, and tissues and cottons. But is that all the man? Is man a machine, a mere tool, fashioned to make money, to produce in a *given* time, the greatest possible quantity of physical result? Has man no other than a mercantile, an industrial, a terrestrial end? If so, your system of positive instruction is perfect.—But forget not, gentlemen, this doctrine degrades human nature. Man has another end, an end more noble, an end more divine, than to move stones upon this earth. The end of man is thought, conscience, virtue: and the Creator of that human thought divine will not ask of civilization whether it has formed skillful operatives, useful industrials, and numerous manualists, but rather has it elevated, and ennobled, and aggrandized, and moralized, and dignified this thought, by giving action to the great faculties which constitute man!—*S. S. Journal*.

A LETTER FROM LUTHER TO HIS WIFE.

"Elizabeth, my little girl is dead. Strange to say, her loss has left me a sick heart, a woman's heart, so intense is my sorrow. I never could have imagined that a father could feel so much tenderness for his child. Her features, her words, her gestures, during her life and on her death bed are deeply engraved in my heart. O my obedient and dutiful daughter! The very death of Christ (and what in comparison are all other deaths,) cannot, as it should, drive her from my memory. Think, however, dearest Catharine, whither she is gone. She has assuredly, finished a happy journey. The flesh, no doubt, bleed, such is its nature; but the spirit lives, and finds itself at ease. Children dispute not; they believe as they are taught; all in children is pure simplicity. Their death is free from cares and anguish; they have no doubts, no temptations; at the approach of death, no bodily pains; they but fall asleep as it were."—*The Missionary.*

P O E T R Y .

FOR THE GOSPEL MESSENGER.

THE SINNER'S RETROSPECT.

Numbers, xxx. 2., and Ecclesiastes v. 5.—"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond: he shall not break his word: he shall do according to all that proceedeth out of his mouth: for "better is it that thou shouldst not vow, than thou shouldst vow and not pay."

The die is cast—and must I now,
 Descend to that cold tomb,
 Where man has lain before me?
 The hour is come—say, have I sworn,
 And has the faith which I have plighted
 'Twixt myself and God—has this been kept?
 Shrink not my soul—you have been warned,
 Father! is it now too late?

The time is past, but not far gone,
 When I with others, in thy sacred Temple stood,
 I vowed—I prayed,
 To Thee, my cry was quickly wafted,
 But Lord! what did I vow?
 Did I not promise 'fore thee
 And the summon'd Hosts of Heaven,
 That with thine aid, I'd trample in the dust,
 The fallen angel, ruthless Satan,
 Him, whose "guile stirred up with revenge,"
 Deceived the mother of mankind?
 Did I not vow upon that hallowed day,
 That Baal was no longer God for me,
 That ne'er again should Mammon ought avail,
 To shake the faith I pledg'd to Christ,
 To quench the debt I owed to Heaven?
 When from these fetters I was free,
 Which blunt the conscience, which enchain the soul,
 Did I not hope,
 That, o'er the appalling strokes of sin,
 Come from th' abodes of hell's dread King.

Thou! sweet spirit! wouldst forever triumph,
 Dispersing darkness by eternal day?
 Did I not Heaven's protection crave,
 Upon Jehovah's quick'ning grace rely—
 Did I not seek for succour from on high,
 And swear for Christ "to live," with Christ "to die?"

But lo! where am I now?
 List to the slowly beating pulse,
 See the lank jaw, view the death-clinch'd fist,
 And let the rayless eye declare,
 Which way for me—Poor worm of earth!
 'Tis true I've sworn; alas! indeed too true,—
 And now I'm purjur'd—fallen—lost—
 So says my soul—thus speaks the inward man,
 And death, the awful sentence brings,
 That dooms the apostate to eternal pain!
 But how have I thus fallen, Lord?
 Whence comes this wretched, dreadful end?
 Since when I made that solemn vow to Heaven,
 My life has surely not been stain'd by crime:—
 My hands have crush'd no mortal frame,
 My lips have breath'd no words profane,
 These knees have bent 'fore none but thee,
 And peace has dwelt 'twixt me and all mankind,
 But was this all that thou! O Christ! enjoin'd,
 When in thy presence I did kneel?
 Wilt thou believe that man can worship thee,
 Yet cling with rapturous zeal to earth's base "poms and vanities?"
 Oh! where it so—this soul should now be free,
 And soon be borne where reigns eternal bliss.

But—as at this moment I do turn,
 And glance at the course which has been run,
 When Mammon stands prepar'd to say,
 That I have craved with sordid lust,
 His baneful gifts —
 When feasts polluting, empty pride, and show,
 Are found to be the idols of my heart:—
 Oh! how my inward spirit quails and faints within!
 And startles at the picture
 Of its own destruction!

"Ah! wretched me! which way I fly is hell!
 Myself am hell—and in the lowest depth,
 A lower deep, still threatenens to devour me!
 Alas! the horrors of a guilty conscience!
 What power can quench the raging thirst,
 Appease its wrath or sate its appetite?
 'Tis thine, good Lord! 'tis thine, O Saviour Christ!
 Thy blood alone, can wash me, free from sin—
 Thy grace alone, can make me fit for Heaven!

Great God! whose mercy does extend,
 E'en to the lowest of the human race,
 Save, Oh! save this sinking breath of mine,
 That I may lead a life of faith to thee!

W. H.

RELIGIOUS INTELLIGENCE.

St. Paul's Church, (Radcliffboro')—The interior of this, the largest church in our diocese, was not long since thoroughly repaired, and tastefully adorned—the painter's art having been very successfully employed; and now the exterior is undergoing repair, and is to be made to resemble granite. No more appropriate, and instructive and impressive emblem than *that*, which is now conspicuously placed on the pediment of the great front portico, could possibly have been selected. It speaks to the mind, and the heart. Excellently has it been remarked by the Bishop of New-York, that it is a serious error, inconsistent with sound protestanism, to regard the *sign of the cross*, as symbolizing the distinctive principles of the church of Rome.

"It is generally granted by christians, in accordance with the teachings of nature and the sanction of holy writ, that it is meet and right to have, in the construction of churches, a due regard to becoming ornament. Emblematic representations are frequently introduced into them. Why should one so full of deeply interesting meaning, and the very name of which is made in holy writ, to represent the essence of the christian's faith, and all that is well founded, holy and true, in the christian's hopes, be discarded? Why should it be given over to degrading association, with heresy, corruption and idolatry? Let it not be. Let the cross stand on every temple, devoted to the true christian worship of THE CRUCIFIED; as indicative of this sacred purpose, and as symbolizing the holy faith in which that worship is conducted."

The Bishop of New-Jersey to the same effect. "The New Church, (Salem) is surmounted as it should be, by the cross. We honor the spirit, which has thus vindicated the rightful use of the most sacred emblem of our religion, and devoutly pray, that thousands who worship beneath its shadow, may find the doctrine, which it communicates, the power of God unto salvation." The spirit of improvement, which is abroad in the land, will, we have no doubt, not rest satisfied, until this noble structure has its tower surmounted by a spire or steeple, with its bell, so useful not only to the congregation, but to the vicinity in general, in case of alarm.

A kind Donation.—*Extract of a Letter, 9th July, 1838.*—The Bishop White Prayer Book Society, observing the loss which the Female, Bible, Prayer Book, and Tract Society of Charleston, have unfortunately sustained in the late destructive fire, have endeavoured to repair it, as far as their limited resources would permit, by a donation of two hundred Prayer Books which, I have the pleasure to inform you, have been shipped to your address. It is intended as a cordial expression of good will towards an Institution which is so actively engaged in promoting the cause of pure religion, and the extension of our beloved Church, and was the more called for, inasmuch as among the books destroyed, were, it is probable, some of those lately purchased from our Society.

Monthly Missionary Lecture.—That for July, derived new interest from its biographical character, relating to the eminent and excellent Swartz.—The amount received was \$55.

General Theological Seminary.—At the stated annual meeting, held June 25 to 29, were present two of the Bishops, and other Trustees from 3 Dioceses. The library had increased during the year, 764, and now contains 6775 volumes. The number of students was 71, of whom 26 having completed the course of study, received the usual testimonial. Three of them, Messrs Hanckel, Howard and Lee, from this Diocese. These were delivered in public by a selected member of them. Reports were received from the faculty on the state of the Institution—from the voluntary professors, as to their classes, from the committee on the examination of the Institution, and from the committee on the state of the Institution, who say they have reason to believe, that “regulations and statutes have been repeatedly violated,”—to prevent which in future, strong resolutions were passed. A special committee in their report say, “The small remaining capital of this noble Institution is in danger of being spent in a few years. The ordinary expenses of the Seminary exceed the income arising from its funds by more than \$4,000. To meet this deficiency, recourse has been had to congregational collections. But the evil has not been met by this plan. The permanent fund of the Seminary is still annually diminishing. The Committee have examined the Treasurer’s accounts for twelve years past, and are startled at the result. In 1826, the capital of the Seminary bearing interest, and which interest was applied to meet the ordinary expenses of the institution, was \$75,000; in 1828, it was 69,000; in 1830, it had decreased to \$62,000; in 1832, to \$60,000; in 1834, to \$53,000; in 1836, to 36,000; and in 1838, to 27,898. How long at this rate will the remnant of its funds last? The Committee are aware that a legacy of large amount is looked forward to by many as a remedy for the evils we now labor under; and they fear that the expectation of this legacy has relaxed the efforts of some who would otherwise have been zealous in giving the Seminary their aid. But the Committee cannot help thinking it very unwise to rely so much upon this expected relief. It may not reach us in many years. By the time it comes the present capital may be expended, and the Institution encumbered with debt. Should that be the case, the interest of the legacy will not be sufficient to meet the ordinary expenses of the Institution. Besides this, we want the aid of more professors, and the professors need larger salaries.” * * * “Shall we be able to raise \$60,000 per annum to support Missionaries, and shall we not be able to raise yearly, 4 or 5,000 to support an Institution for the education of Missionaries? The Committee, therefore, recommend the adoption of the following resolutions:

1. That the Ministers of our Church throughout our country, be again solicited to have collections made in their several parishes, in aid of the funds of the Seminary. 2. That a copy of the above report and resolutions be sent by the Secretary of this Board to the clergy of our Church in every diocese.”

We take occasion to add, that to deny assistance to the Seminary, is to deny it to the Missionary cause, for how can this prosper without an increase of efficient ministers, to provide which is the very object of the Seminary, and it is worthy of remark, that in the last report of the De-

mestic Committee, we are told, since the establishment of our General and Diocesan Theological Seminaries, the increase of the clergy, has been in a greater ratio than that of the population of our country. Previous to their establishment, the proportion was the other way, as was shown in statement published in the Journal of the Convention South-Carolina, for 1819, page 46.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The "Spirit of Missions," for July, contains the correspondence of two of the Bishops, and of thirteen of the Missionaries, also, of a layman of Alabama. The Rev. Mr. Boone, under date Nov. 15, from Batavia, writes, among other remarks, as follows:—"Mrs. B. and myself are both happy in the anticipation of being permitted to do our Master's work in these ends of the earth. Far from being chilled by disappointment upon seeing with our own eyes, all our expectations with respect to opportunities of usefulness, are more than realized. We need nothing, I am satisfied, but a thorough knowledge of the language, to do here all that man can do any where else towards the salvation of his fellow creatures, viz:, make known to them, with humble reliance upon God for his blessing, that Gospel which is the power of God unto salvation to every one that believeth."

There is this correction:—"A mistake occurred in the acknowledgments for this diocese in the last number. The sum of \$279 80, received from the Missionary Association of St. Michael's Church, Charleston, was included in the sum acknowledged as received from the like Association of St. Philip's Church, Charleston." The monthly amount reported is, for Domestic Missions, \$2588, of which \$83 from South-Carolina; for Foreign, \$2,309, from South Carolina, \$170.

Alabama.—The 7th Annual Convention was held May 5th, 1838.—Present 6 of the Clergy, and 18 of the Laity. There are in this Diocese 10 Clergymen, and 12 organized Parishes. In page 16, we read of Bishop Otey "holding provisional charge of this Diocese," but in page 19, that Bishop Brownell "has the provisional charge." And again in page 10, "This Convention respectfully request the General Convention, to be held in Philadelphia in September next, to extend the Episcopal jurisdiction to the Right Rev. Bishop Kemper over this State, until the election of a Bishop by this convention."—Quere,—Who is the provisional Bishop, and ought he to be displaced without some formal proceeding? In the parochial reports, we read, "Through this period I have had many difficulties to encounter. I hope my reward is in heaven, for it has not been on earth." * It should also be stated, in this report, that when the amount of the subscriptions towards the building of the edifice was found to fall short by \$2000 of its cost, the members of the vestry nobly came forward, and have given their individual notes for that amount, being an average of more than \$200 apiece.

Book of Common Prayer.—There is not a more popular religious book except the Bible.—*Pennsylvania Report.*

Kentucky.—The 10th Annual Convention was held May 10 and 11. Present the Bishop, 7 of the Clergy and 5 of the Laity. There are in this Diocese, a Bishop, 8 Presbyters, and 10 Deacons. Since the preceding Convention, 7 of the Clergy have taken "dismissing letters." Pecuniary difficulties as to diocesan funds are said to exist.

Connecticut.—At the Convention, June 12, were present, the Bishop, 47 of the Clergy, and 61 of the Laity.—There are in this Diocese 82 Clergymen, 25 candidates for orders, and 81 Parishes. It was resolved that a committee be appointed to examine a series of books, prepared by the Rector of Trinity Church, New Haven, and such other books as they may deem expedient, for the use of Sunday Schools and Catechetical Classes, and to report on the same to the next Convention." In his address, the Bishop says, "The public mind, which, for the last few years, has been peculiarly engrossed with worldly cares and projects, appears to be getting, in some good degree, disenthralled; and a greater sensibility to the concerns of religion seems to be reviving in the minds of men. In addition to the blighting influence of this secular engrossment, the careful observer of the course of the last six years, can hardly have failed to notice a wide-spread apathy in religion:—a reaction, as it should seem, consequent on the high religious excitements of the two years which preceded them. If we rightly discern the signs of the times, a brighter period is about to dawn upon the community. Through the good providence of God, the symptoms of renewed vitality seem to be apparent, amid that apathy which has so long paralyzed the religious sensibilities of this portion of our country. The fitful excitements, which have recently been manifested in various parts of the State, are indications, as we devoutly hope, of the general spread of more animated and steady religious affections. So far as these excitements have prevailed, our Communion has participated in their benefits; while, by our excellent order and discipline, we have escaped their excesses. Happy will it be for the Christian Church at large, when less reliance shall be placed on periodical agitations and excitements, and novel expedients for the promotion of religion; and when every one who exercises the office of a Christian Minister shall confide in the sufficiency of the *ordinary means of grace*; prescribed and provided as they are by the Saviour, illustrated by the writings and practice of the Apostles, and sanctioned by the experience of the Church in her purest and most enlightened ages. Then shall we be no more pained at the dissensions and extravagances which are bringing so much reproach on the Christian religion. A persevering, well regulated zeal and devotion, will take the place of brief paroxysms of feverish excitement, followed by long periods of coldness and apathy; the appointed means of grace will be more justly appreciated, and more faithfully complied with; and a more enlightened and evangelical piety will be diffused through the land."

Maryland.—The Rev. Dr. Eastburn, who was elected to the Episcopate of this Diocese, having declined to accept it, a *special* convention is to be held on the 2d of August.

General Institution for distributing Bibles, Prayer Books, other books and Tracts.—The creating such an Institution, is recommended to the next General Convention, in the Protestant Episcopalian, as necessary to complete the Missionary organization, also that in the Committee for selecting the Books and Tracts “unanimous consent should be required, subject to the revision of the General Board and the General Convention.”

Professor Whittingham's Letter.—We have only seen a *part* of this argument for small dioceses; for multiplying Bishops, and for making them to be regarded as *pastors* more than they now are, either in our own, or our father land. The *inference* from the extent of the majority of the dioceses in the early ages, does not appear to us a legitimate one, and it does not seem to us that either Scripture or our prayer book sustains his views. But it may be premature to say so much, without having seen the *whole* of the able and learned professor's letter, or having given to the subject more consideration.

The Rev. J. L. Woart.—Of this reverend gentleman, (the pastor of the Episcopal Church at Tallahassee in Florida) who with his amiable lady, died on the wreck of the Pulaski, it is stated in the Recorder, that his labors in his parish were signally blessed. A new and handsome church had been erected for him entirely at the expense of the congregation, with the exception of a few hundred dollars, and was consecrated by Bishop Kemper, in his recent southern tour. The congregation was large and respectable, and devotedly attached to their pastor. All things were going on prosperously, and the first fruits of Mr. Woart's ministry here gave promise of an abundant harvest. Oh, how mysterious is that providence which takes away the faithful labourer from a field where the harvest is so plenteous, and the labourers so few! But we know that He is the Lord of the harvest, and may we have faith to believe that he will make this most afflictive dispensation work for the good of his church and the extension of his kingdom. May he sustain and comfort the infant church in Florida, under this severe bereavement. Mr. Pooler says, “He had never seen, nor could he have *imagined* such *faith* as Mr. Woart evinced—that he exhorted them all to the very last moment of life with the greatest composure—that Mrs. Woart expired in his arms—and that a very little while after, he himself breathed his last.”

Episcopal Act.

ORDINATION,

By the Right Rev. N. Bowen, D. D. Bishop of the Diocese of South-Carolina.—J. S. Hanckel, an alumnus of the General Theological Seminary, was admitted to the holy order of Deacons, on Sunday, the 29th of July, at St. Paul's Church, (Radcliffeboro.)

CALENDAR FOR AUGUST.

5. 8th Sunday after Trinity.
12. 9th Sunday after Trinity.
19. 10th Sunday after Trinity.

24. St. Bartholomew.
26. 11th Sunday after Trinity.